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ABSTRACT

A critical assessment of the Canadian Indian-Eskimo Association's current Community Development Program for Canadian Indian, Eskimo, and Metis communities, this document contains proposals for corrective measures. Sections of the document are (1) The Beginning of Community Development in Canada; (2) Structure in Canada for Community Development Services for Indians, Metis, and Eskimos; (3) The Plight of Canadian Indians and Eskimos; (4) Some Weaknesses in the Official Structures for Community Development Activity; (5) Criteria for the Development of a Structure for Community Development to Serve Native Canadian Communities; and (6) Findings and Recommendations. Also included are a memorandum and a bibliography. (MB)

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COMMUNITY DEVELOPMENT SERVICES

FOR

CANADIAN INDIAN

AND

METIS COMMUNITIES

E. R. McEwen

A critical assessment of the current Community Development Program and proposals for corrective measures.

RC 005 293

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FOREWORD

I take pride in providing a modest preface for this timely and important publication.

The Indian-Eskimo Association of Canada is to be congratulated on attracting the services of the author, its own Executive Director. It is to be commended further on the sturdy support it has given to the extensive preliminary field studies involved and to the formulation and publication of the specific recommendations presented. This latter has been made possible through the underwriting of the printing costs by major Canadian church bodies affiliated with the Association. Formal endorsation is not implied nor intended, but rather concern and conviction that the problems identified and the ideas put forward deserve respectful and serious attention by all parties at interest.

In my considered view this document is at one and the same time critical, constructive and creative. It combines sensitivity and statesmanship with realism and courage. The critical urgency of the situation, in all its complexity, is made acutely evident. The assertion that "at this point in time the lot of the native people is getting worse not better" corresponds with U Thant's assessment of the larger, global situation that "the gap beween the have and the have-not nations is widening despite all efforts being made to reduce it."

One cannot but be impressed with the forthright, perceptive and disciplined manner in which the author has handled the critical analysis here involved. His deep human concern and genuine commitment reflect a remarkable blending of impatience, determination and integrity.

The discussion of goals goes to the heart of the matter. Assumptions underlying such, whether explicit or implicit, require rigorous clarification and continuing refinement. The central goal of integration, for example, is a difficult, subtle and demanding one to seek and to realize. It involves profound self-awareness and respect for the dignity and autonomy of others. Conviction, patience and capacity to evoke and to involve indigenous leadership and resources are qualities that might be said to be in short supply.

I completely agree with the author that we, in Canada, have much to learn from the inspiring work being done in Puerto Rico by Fred Wale and Carmen Isales and their associates; also, in a somewhat different way by Dr. Caso's Institute Nacional Indigenista in Mexico. I have had opportunity to observe community development programs in many different parts of the world and these come very close indeed, or so it seems to me,

both in objectives and in operations, to meeting the criteria set forth in this present report.

The central proposal in this rather comprehensive report concerns the establishment of a Native Canadian Development Institute, involving at the same time, a radical redefinition in functions of the Indian Affairs Branch. In my opinion there is great merit in this strategic approach. One danger that needs to be anticipated is the possible substitution, in time, of one bureaucratic structure for another. It does not take long for even very good ideas to succumb to institutional asphyxiation. In all seriousness I would urge that any new organizational structure be given a limited term of life, not more than from, say, seven to ten years. Its chief function would be to form the scaffolding of an indigenous structure in which autonomy would be the keystone.

One is reminded of the invitation announced as one left the Indian Pavilion at Expo '67:

> "Walk in our moccasins the trail of our past.
> Live with us in the here and now.
> Talk with us by the fires of the days to come."

All Canadians genuinely interested in helping Indian, Metis, and Eskimo people achieve more effective social functioning and self-actualization will find in this document a design for dignity in human fulfilment.

Charles E. Hendry
Director,
School of Social Work
University of Toronto

January 31, 1968

INTRODUCTION

While on a routine field trip through Western Canada in 1966, I was approached by a number of the Community Development Officers working in provincial and federal community development schemes for Indians and Metis communities. Each of these persons stated that they were experiencing great difficulty in fulfilment of their role. The problems and frustrations of the provincial and federal workers appeared to be similar in nature.

These community development workers proposed that the Indian-Eskimo Association of Canada, being a citizens' organization and thus a neutral body, might sponsor a meeting in camera of the key federal and provincial community development leaders where the problems and concerns could be discussed and remedial measures developed. All workers appeared to have faith in the Community Development process, as well as a belief that with suitable adjustments in the structures the movement could be salvaged.

At the conclusion of the field trip I prepared a memorandum (appendix "A") to the president of I.E.A. proposing the calling of the proposed conference. The executive committee agreed that the president should write to each of the Directors of Provincial Community Development and the Indian Affairs Branch asking for their comments on the memorandum and opinions regarding the usefulness of the proposed meeting and if there was agreement, I.E.A. would sponsor the meeting.

The response to the letter showed that the Directors of Provincial Community Development programs favoured the calling of the conference. The officials of the Indian Affairs Branch of the Federal Government expressed some doubt about the usefulness of this Conference but nevertheless agreed to participate.

A preliminary meeting was held in Winnipeg, on the 9th of October, 1966 at which it was decided that the representation at the proposed conference would be:

(a) three delegates from each of the provinces, to include the provincial director, and one other key worker on the administrative level, and a C.D. worker on the community level;

(b) three persons from the Indian Affairs Branch in this case to include, the Assistant Deputy Minister (responsible for Indian Affairs), the Chief of Social Programs Division, who is responsible for community development activity, and one worker from the community level;

(c) three delegates from the Indian-Eskimo Association—limited to the president of the Association, the executive director and the associate director.

The proposed meeting (in camera) was held in Toronto at the Lord Simcoe Hotel, November 3rd and 4th, 1966 with full attendance, in keeping with the formula, but the discussions were disappointing. The delegates in the formal setting declined to air their concerns. On the other hand, the discussions in sub-meetings held in hotel rooms (which included a number of uninvited Community Development workers) were much more frank and open. It would appear that there was substantial agreement with the assessment of the situation as set out in the I.E.A. memorandum, despite evasive maneouvring in the formal sessions.

In the months that followed, Community Development workers across Canada continued to urge I.E.A. to use its good offices to help in sorting out the problems of the provincial and federal Community Development programs but more than that to stimulate the thinking and action around what can, and should be done to eliminate the "bottlenecks" in the present situation. In response, the excutive committee decided to set up a special committee to study the community development situation with the view of taking a position in proposing remedial measures. As a preliminary step it was also agreed that the executive director would develop a working paper on the subject which would give particular attention to the type of structure and sponsorship community development needs to be effective.

It was proposed that the writer might visit a number of countries in the Caribbean and selected areas in Mexico, where he could observe first-hand community development under a variety of structures and sponsorship, achieving varying degrees of success. McGill University's Centre for Developing Area Studies, in cooperation with the University's Department of Sociology and Anthropology provided financial assistance to enable the writer to make the tour.

The writer wishes to acknowledge the valuable assistance he has received from Dr. Norman Chance and members of his staff for their help and guidance in setting up the study and assistance in scheduling the tour.

Acknowledgment is gratefully extended to the Community Development personnel in provincial and federal governments for their helpful suggestions and data supplied.

E. R. McEwen

PART I

THE BEGINNING OF COMMUNITY DEVELOPMENT IN CANADA

Community Development was introduced to Indian and Metis communities in Manitoba in the late 50's under the leadership of Jean H. Lagasse, after he had completed a comprehensive study of the needs of Indian and Metis communities in that province.[1]

The community development method grew out of the United Nations' experience in working with poverty-ridden communities in underdeveloped countries. Initial response of the Indian and Metis people in Manitoba was most encouraging, which led many to believe that community development was a panacea for problems of our native citizens.

The program was taken up by the Federal Indian Affairs Branch, and the provinces of Alberta, Saskatchewan and Ontario. In the past year (1967) it has become clear that community development (at least the Canadian version) is no panacea to Indian problems.

This paper will attempt to identify some of the problems and bottlenecks in the Canadian version of community development (as applied to Indians) and offer a number of proposals as to what might be done to obviate the difficulties.

THE MEANING OF COMMUNITY DEVELOPMENT

Community Development has never been adequately defined in Canada. Canadian writers and community development workers have tended to interpret the process to suit their own professional background and personal philosophy. Social workers, for example, see Community Development as social work with a "grass roots" emphasis—adult educators as an education process—community planners (architects, engineers) place the accent on the physical—and economists stress the initiation of industrial development. The following quotations and comments shed some light on the meaning of community development.

Ernest Grigg, Chief, Community Development Division, U.N. 1960.

"In the United Nations the term community development has come into international usage to connote the process by which the efforts of

1. J. H. Lagasse was the first director of Community Development Services, Manitoba Department of Welfare, appointed 1959. In March, 1963 he became director, Citizenship Branch, Department of Citizenship and Immigration.

the people themselves are united with those of the government to improve the economic, social and cultural conditions of communities, to integrate these communities in the life of the nation, and to enable them to contribute fully to national progress."[2]

Arthur Dunham

"It is organized to improve local life through citizen participation in self-direction and participation. It seeks to serve some concept of total community, not just some specialized interest such as schools, housing, city planning, health, social welfare, or industry. It seeks to serve the interests of all the people in a local area, not just some one faction.

It seeks to include participation of all people and all factions in search for community betterment.

It continues over a substantial period of time, utilizing an on-going process of citizen growth through participation."[3]

William W. Biddle

"Community development is a social methodology which has come to prominence (became a fad in the hands of some people who do not understand it) since the end of the last war. It stresses the encouragement of initiative in people to help themselves, utilizing the cooperation of many professional people, agencies resources. Two kinds of skill are necessary:

—In an encourager, to urge people (even apathetic ones) to learn how to discover their own initiative.

—In agencies, to restrain themselves from helping people until their aid will strengthen people's responsibility to contribute to their own problem-solving."[4]

Fred Wale and Carman Isales

"Community Development is an educational process. It is this first, last and all the time—all else is secondary to it and must take its place as a reflection, not as the end result. Community development is not better roads, better beehives, pure water nor sanitary privies. It is something of the spirit, not something material. It must reach into the deep cultural patterns of people, examining them and testing them as principles of faith. It is not a temporary physical construction. It is a building within the hearts and minds of men, not a recreation centre in the middle of a playfield. It is these things because without them it matters relatively little whether the road is paved or not, whether you go to the woods or to the sanitary privy, whether economically you and

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2. Grigg: Paper presented to I.E.A.'s first conference, Nov. 10, 1960.
3. Dunham: A working paper for a workshop on Community Development at Brandeis University, April, 1962.
4. Biddle: Community Development Bulletin, Institute of Strategic Studies, January, 1964, Vol. No. 1.

your community are materially blessed. It is these things because with them, all physical solutions follow and in their proper order."[5]

Jean H. Lagasse, who was the founder of community development with Indian people in Canada states that Community Development rests on four basic premises:

(a) "All persons or groups, no matter how unambitious they may appear on first encounter, have a strong desire to better their condition."

(b) "If they have not been able to noticeably improve their condition, it is because the difficulties which they would have to overcome to achieve this are bigger than the skills and resources at their disposal."

(c) "All persons or groups will take advantage of opportunities of improving their condition once it becomes evident to them that the skills and resources at their disposal are sufficient to enable them to improve their lot and they are allowed to do so on their own terms."

(d) "In order to create conditions conducive to (c) above, it is often necessary to influence several spheres of personal and community activities at once. Lack of change in one sphere could prevent changes from occurring elsewhere.
Likewise, once a change has occurred in one sphere, changes in other spheres may be required."
"Community Development as a process refers to the sequences or phases through which a community (or its segments) go as they move from one condition to the next. The emphasis of Community Development seen as a process is upon what happens to people physically, socially and psychologically. . ."[6]

CATEGORIES

In the Canadian scene community development workers, in terms of their goals would appear to fall into one of three categories.

Category "A" (Traditionalist)

Community Development workers in this group view Community Development as the complete realization of the potentials of a community (could mean local, provincial or national community.) They believe that the goal is to ensure that all citizens' material needs are satisfied—i.e. food, clothing and shelter, etc. Success for this approach is measured in terms of one's productivity. The good citizen is one who has produced and/or acquired more than he can use—a good home, two cars and summer cottage are distinct marks of success.

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5. Wale-Isales: pamphlet, "The Meaning of Community Development, 1967" Dept. of Education, Puerto Rico.
6. Lagasse: Paper, "Community Development as a Way of Life, 1962".

These Community Development workers believe that a good education is needed to ensure productivity. Further, that the resources need to be developed to ensure opportunity for progress. They also see the need for housing, health and other material things to ensure effective operation of people in society.

The workers in this category tend to be project-oriented. They move toward creation of industry, employment opportunities, etc. They do not question the goals of present society, nor do they see any difficulty with the present order of things. This, of course, brings these workers into sharp conflict with the Indian value system.

Category "B" (Individual Humanists)

Community Development workers in this category believe that human growth and development is the main concern, where each person is viewed as a bundle of powers and possibilities. The object of this community development approach is to help individuals realize their potentials as human beings. Workers in this category strongly maintain that the various structures, administrative systems, etc., need to be changed to respond to true desires and aspirations of the people. They believe that the "status quo" needs, in many instances to be challenged and forced to give way to common desires of "the people".

These workers recognize the need for education, not so much for economic value, but what it does for growth and development of individuals. Similarly, good housing, sound health, etc., are necessary to ensure human dignity and fulfilment.

The persons in this category usually find a sympathetic response from native people, but strike a sour note with the so-called "establishment".

Category "C" (Pragmatist)

Community Development workers in this category are less extreme. They tend to sympathize with their colleagues in Category "B", but believe that more progress can be made by following an intermediary course. They try to be practical in the situation. They recognize the strengths in both Category "A" and Category "B" as well as the dynamics of the situation and employ their skills in stimulating progressive action toward personal and community growth. These workers believe that social change is a disciplined process during the course of which it may be necessary to challenge vigorously prevailing attitudes, social goals and administrative procedures.

THE GOAL AND HOW TO ATTAIN IT

Some of the confusion about Canadian Community Development work with native communities would be eliminated if there was a clear understanding of the goals. There is a general assumption that the goal is to raise the standard of living, which would involve improvements in income,

education, housing, health, etc., to bring these communities in line with the national standard. This of course is a middle class goal based on middle class values for the middle class community development worker. The problem arises in how this is to be accomplished.

(a) Is this to be accomplished by the process of assimilation, which would mean that the Indians, Metis and Eskimos would ultimately lose their identity as peoples in the Canadian scene? The present program of the government amounts to assimilation, although lip service is given to integration which vaguely suggests Indians and Eskimos might retain their identity in the so-called Canadian mosaic of peoples. The great bulk of non-Anglo Saxons have accepted assimilation. The French Canadians are resisting it. The Christian missionaries over the years have worked for the conversion of our native citizens on the assumption that there is no decent alternative. Similarly the education program has not, to this point in time, shown any real respect for the culture of the native peoples. In the present milieu there is the assumption that the culture, religion and value system of the majority culture is superior and it is a matter of introducing the native people to it. The Community Development workers described in Category "A" would find it hard not to accept assimilation as the goal, or if not a goal, a consequence of their other assumptions.

(b) Is this to be accomplished working within the culture of the people with the view to facilitating its growth and up-dating it to embrace the current situation in a realistic sense? United Nations experience has shown that real development can only take place when it starts within the culture and works its way up to the modern. A good example of this is found in the case of the Eskimos of Greenland who have made outstanding progress in comparison to their Canadian counterparts. *"The Danes followed a policy which fostered the continuation of traditional Eskimo culture in Greenland—schools were established widely in local communities. Teachers were recruited from the local population—the language of instruction and of the textbooks was Eskimo. The content of the curriculum had local relevance and the book learning was supplemented by practical training in the traditional skills and crafts given by such figures as the leading kayak builder, seal hunter, or seal skin seamstress. The purpose of education was to assist people to make their living where they were."*[7]

It is interesting to note that success of the Greenland experience was largely responsible for Mexico's policy in community development work

7. C. S. Brant and C. W. Hobart paper on Sociological Conditions and Comparison of Native Education in the Arctic: — A cross-national comparison.

with their isolated Indian communities. This program is also meeting with a good measure of success.[8]

An examination of the United Nations' experience has also shown that progress is made more rapidly in developing countries when literacy and development activities are initiated within the language and culture of the people, where the second language is introduced at about grade V or VI level.[9]

Community Development workers in Categories "B" and "C" would tend to support the idea of working within the culture since this is really the only way in which the community development activity can be in harmony with the true feelings and aspirations of the people. The aim of these workers is motivation of the people to solve problems and attain goals that will ultimately lead to a good life and a society free of the shackles of the past and present.

METHODOLOGY

Community Development would appear to arise primarily out of methods of "community organization" developed in the profession of social work and out of the experience and research of adult educators. In community organization, specialists have drawn their philosophy of work from the field of social psychology which has developed the method of action-research. Time and space cannot be devoted in this paper to expound on this method. May it suffice to make the point that it does not mean research that produces action as the uninitiated might assume, but rather it is research where the people (consumers of the end result) are the real researchers, who work along with those in positions of authority (establishment) using resource persons, experts who appear only when called upon. The point is that the ordinary citizen is in command of the situation—not the establishment—not the high powered consultant.

An example of this method is found in the Puerto Rico Community Development activity where "Hernandez" is the key figure. Hernandez is the ordinary joe citizen. To the mathematicians he is the "average" peasant. The whole community development endeavour is designed to encourage Hernandez to look at his problems, formulating positive attitudes about these problems, helping him through skillful use of educational techniques to do something to resolve the problems. Ultimately he and his whole Barrio learns that they can realize many of their aspirations through real community effort without reliance on the "big shots".[10]

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8. Alfonso Caso, founding director, Institute Nacional Indigenista-Interview, May 16, 1967.
9. (a) Report, World Congress on Eradication of Illiteracy, Tehran, 1965.
   (b) E. R. McEwen, paper-Economic Development or Education, Which Comes First?
10. Report (UN ESCO) The Use of Social Research in Community Education Programme (Education studies and documents No. 10).

The classical community organization approach is very different and is geared more to the philosophy expressed by Category "A". In a community situation the development activity is based on the belief that "Hernandez" is not capable of deciding what is good for him and to include him in the planning process would be useless. Accordingly, developmental projects involving change commence with a study by experts, who in "God-like" fashion pronounce on needs of the people, take inventory of the resources, draft a master plan and set the priorities. The master plan is processed by a board of directors or government officials (representing the establishment and geared to middle class values). The community development worker in this situation has the chore of getting "Hernandez" to buy the bill of goods. In most instances Hernandez's response is half hearted.

In Puerto Rico and Mexico, the goals and methods of community development work have become very clear. In these countries and many others where significant progress is being made, Hernandez is accepted as a person of real potential. He is encouraged and helped to do his own research—draft his own plans—set his own priorities—tap and use resources and move along a line of progress in keeping with his felt needs and aspirations.

At this point in the Canadian scene we are unclear about what the goals of community development should be for Indian, Metis and Eskimos. Further, much of what is called community development would not meet the criteria of "real" community development. This will be elaborated more fully later in this paper.

PART II

STRUCTURE IN CANADA FOR COMMUNITY DEVELOPMENT SERVICES FOR INDIANS, METIS AND ESKIMOS

This section will list and briefly describe, in inventory form, the federal and provincial structures for Community Development work. For a fuller description the reader might consult Anthony John Lloyds' book *Community Development in Canada,* published in 1967 by the Canadian Research Centre for Anthropology, Saint Paul University, Ottawa.

The purpose here is to set out the general pattern. Enough detail is included to permit observations and comparisons with community development work in other countries. These will be made at a later stage in this paper.

FEDERAL GOVERNMENT

Department of Indian Affairs and Northern Development

The Indian Affairs Branch

The community development structure was developed in the year 1963-64. Community development activities of the branch are carried out by the *Community Service Section,* of the Social Programs Division of the Branch. A comparable organizational arrangement exists at the regional offices.

The Branch provided for a complement of about 50 community development officers. However, there are only about 20 community development workers in the field, one at each regional office who functions as a supervisor, plus others who work at the grass roots level. The community development officer is usually a person with a university degree or with comparable educational background. Within the complement there are a number of assistant community development officers who are usually persons of native ancestry and have less academic background. All of the officers are civil servants and subject to civil service regulations. The Branch also employs, from time to time, persons under contract for particular assignments that would be considered part of the overall community development activity.

Northern Administrative Branch

This Branch has no formal structure for community development work. It has contracted with the Cooperative Union of Canada for community

development type activities with Indian and Eskimo communities in the far north. To date the work has been primarily on the development of cooperatives. In 1966, the Branch assisted the Indian-Eskimo Association via a small grant and the secondment of an Eskimo field worker to help in setting up a Radio Forum for Indians and Eskimos of the Mackenzie Delta.[1]

This project is dedicated to the stimulation of the native communities to examine their problems and encourage attitudes needed for development activity. The Branch's assistance was discontinued in 1967. However the work is going on and is being extended.

Department of Forestry and Rural Development

Agricultural Rehabilitation and Development Administration (ARDA)

ARDA was set up in 1961 "to improve income and employment opportunities."

Its scope is—soil and water conservation

—land use adjustments

—research and rural development encompassing development of resources—basic industries, education and training, re-establishment, etc.

—community development which constitutes a significant part of the work in "rural development areas" designated in federal-provincial agreements.[2]

All provinces of Canada have signed agreements with the federal government to participate in the ARDA activity (covering 1965-70). Paragraph 11 of the agreement provides for extension of services to Indian communities.

Department of National Health and Welfare

Indian Community Health Workers

This program is carried on under the Health Education section of the Medical Services Division of the Department. It has the characteristics of a community development program. Over 60 workers have been given training to function in their own communities as health educators or

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1. Sim, R. Alex—A Radio Forum Project for the Canadian North, a report to the Indian-Eskimo Association of Canada on the Feasibility of Initiating a Radio Listening Group Project in the Canadian North in cooperation with the C.B.C. and other governmental and non-governmental agencies, 1965.
2. The ARDA global approach provides a more realistic setting for Community Development than is the case of provincial and other Federal Community Development work. (See Part V dealing with criteria for Community Development.) From the standpoint of Community Development the ARDA project (BEAQ) in the Gaspé region is of particular significance. For further information see Article "Impressions Following a brief Field Visit to Mont Joli" by Professor Charles E. Hendry, School of Social Work, University of Toronto.

workers. The scheme is to some extent built on the program of Instituto Nacional Indigenista of Mexico. The Department also provides support to certain types of community development work via its grant program.

Company of Young Canadians

The "Company" is a Crown Corporation, responsible to the Privy Council of Canada. It has its own board of directors responsible for the administration of its program. It employs a staff of professional workers who supervise the carrying out of the policies but the main work is carried out by volunteer workers, who receive reimbursement for their expenses plus a small personal allowance. The volunteers are given special training of a community development character. The Company's work is largely with under-privileged communities and groups, including Indians and Eskimos.

Department of the Secretary of State

Citizenship Branch

The Branch has been giving special attention to native people migrating to towns and cities. It provides leadership and some financial support for the Friendship Centre Movement. The services of the Branch are currently being expanded to keep pace with increasing waves of migration of the native people to the urban centres.

PROVINCIAL COMMUNITY DEVELOPMENT SERVICES TO INDIAN AND METIS COMMUNITIES

Only four provinces have established community development services for their native communities: Manitoba in 1958, Ontario 1962, Alberta 1963, Saskatchewan 1964.

Department of Welfare

Manitoba Community Development Services

This province, with the cooperation of the Indian Affairs Branch, initiated the community development movement in Canada. Prior to establishing their community development program a comprehensive study was completed of the Indian-Metis problems in the province. Cognizance was also taken of community development activity of the United Nations in the under-developed countries. The Branch is staffed by civil servants who have had some background in community development work. It might be noted also that the other provinces have drawn heavily on the Manitoba experience and the province has provided a training and recruiting ground for the other provinces and government agencies wishing to initiate community development activity.[3]

3. Mr. James Whitford, Director of Community Development in Alberta and Mr. Joseph Dufour, Director of Community Development in Ontario gained their experience in Manitoba.

Department of Industry and Development
Alberta Community Development Branch

This Branch when established had the declared purpose:

1. To help the communities organize themselves so that normal services available to all citizens are available to Indian and Metis.
2. To assist in the improvement of the social and economic situation.
3. To create a social climate in the wider society which will permit Indians and Metis to assume an equal place with other Alberta people.

The Director of the Branch is functionally responsible to a committee of the Cabinet made up of the Minister of Public Welfare, the Minister of Public Works, a Minister without portfolio and the Chairman of the Northern Development Council, and the Minister of Industry and Development. The Branch is administratively responsible to the Deputy Minister of Industry and Development. The director and his staff work under a contract and thus are free of regulations and restrictions imposed by the civil service.

Department of Social and Family Services
Ontario Indian Development Branch

This Branch, which began in 1962, has been completely re-vamped this year (1967). A new director has been appointed and under his leadership the program is to be re-shaped. The employees of this Branch are civil servants. However, the budget and branch terms of reference permit the employment of workers on a contract basis as required to advance the work.

Department of Natural Resources
Saskatchewan Indian and Metis Branch

This was the last provincial branch to be established. The branch was placed within the Department of Natural Resources with the idea that it would have a more neutral base than it would have if located in health, welfare or education. Placements in the latter departments have indicated a narrow scope of interest.

The aim of the Branch at the time it was established was to serve as a planning and co-ordinating body for all provincial and federal programs, as well as voluntary agencies working with Indian and Metis people in the province.

Other Provinces

The community development work with Indian communities, where it is carried on, is via the Indian Affairs Branch.

Band Councils

A special note should be made of Indian Band Councils at this point. While most of the Band Councils and their Chiefs are elected, there are

still a number that follow the traditional system of hereditary chiefs. In general, Band Councils in their present level of development—legal status, administrative machinery, leadership "know how", etc., are unable to plan their role adequately in community development. This matter will be more fully discussed later in the paper.

Federal-Provincial Relations in Services to Indian Communities

A Federal-Provincial Co-ordinating Committee has been created in some provinces to facilitate joint planning and cooperative work in the interest of the registered Indians.

Indian Advisory Bodies

Regional

In each of the Indian Affairs Branch designated regions there is an Indian Advisory Committee. This committee is elected by the Indian reserve communities within the region. Its purpose is to advise the Branch on all aspects of its program and activities. The cost of the meetings of this committee is covered by the Branch but there is no provision to cover the cost of the committee members wishing to visit communities they represent. Accordingly few of the members are able to speak authoritatively for the communities they represent.

National

An advisory committee is constituted by persons *elected* from each of the regional committees. This committee advises on national policies and program.

Voluntary Agencies

There is hardly any agency of significance in the country which is not involved in what they feel is community development—churches, Y's, home and school associations, Women's Institutes, service clubs, youth organizations, to mention but a few. The activity of these groups is developmental in character and useful in the general scene but does not really meet the criteria for community development in the pure sense.

The work of voluntary agencies in communities lays the basis for development activity. Youth club activity of voluntary organizations is of particular importance since it gives young people experience in group and committee activity where skills needed in the democratic process are learned and where experience is acquired. Here again native communities have suffered. The cost of voluntary programs is met within the community and thus a poor community simply cannot generate the funds needed. Further, club activity needs leaders which are not available in these communities.

The poor in urban centres would appear to suffer less, since a wide variety of voluntary agencies operate in the under-privileged areas financed

via United Funds or special financial drives (settlement houses, boys' and girls' clubs, church clubs, etc.).

There has been some special effort in the past ten years to extend voluntary work in native communities. The extension of *Scouting* and the work of the *Federated Women's Institutes* in the far north are *notable examples.*

During the past twenty years under provincial subsidy and leadership there has been *significant development of community recreation* throughout Canada but it has not embraced the native communities. There are two reasons for this:

(a) reserve communities have not been eligible for provincial assistance.
(b) the Metis communities or settlements lack the legal status and/or financial resource to match the provincial input of funds.

One can observe that the least is being done for the communities that need it most.

To lay the ground work for community development there needs to be a great extension of voluntary activity in native communities. Native youth and adults need opportunity to participate in all activities public and voluntary, to gain experiences, skills, etc., necessary in a democratic society. However, the activity initiated in communities needs to arise out of the real desires and aspirations of the people. Further, it needs to be planned, organized and conducted by the people and in the manner they want. It is not suggested here that middle class stereotype activity be imposed. In other words, the public and voluntary agencies need to enter communities with the true spirit and philosophy of community development. Self determination concept needs to prevail.[4]

The Indian-Eskimo Association of Canada

The Association is a citizen organization incorporated in 1960. It has within its membership 130 organizations which are in one way or another involved in work with native citizens, and about 4,000 individual members. It is governed by a board of 54 directors, elected across Canada, to give regional representation. About one-third of the directors are persons of native ancestry. The Association serves as a planning and co-ordinating body for its membership. The goals stated in the charter are as follows:

(i) to promote a concern for the total well-being of Canadians of Indian and Eskimo background and to work toward their full participation and acceptance as members of the Canadian community;
(ii) to promote and stimulate mutual and better understanding and cooperation between these and other Canadians;

4. All the voluntary and public agencies need to acquire knowledge of and skills in the C. D. method. See recommendation number 7, part VI of the report.

(iii) to foster cultural expression by Canadians of Indian and Eskimo descent and to interpret to native and other Canadians the cultures, backgrounds and attitudes of each other, as well as the contributions that each can make for mutual advantage and to the common good;

(iv) to seek to make available presently existing services and to promote such benefits and additional services as may be deemed necessary for the well-being of the native peoples;

(v) to encourage and strengthen local and regional action relevant to the aims of the Corporation;

(vi) to collect and disseminate information and provide educational and consultative services on all relevant matters;

(vii) to stimulate interest about particular issues and to present it on behalf of the Corporation to appropriate bodies.

Method of Work

The Association makes extensive use of the action research method in its work. In general, the Association endeavours to create situations and channels for communication and action which give the Indian and Eskimos:

1. Opportunity to generate their own ideas, formulate plans and programs to alleviate their problems.
2. Access to the vital spots in the power structure of the country at all required levels in pursuit of their goals.
3. Guidance, support and encouragement from other knowledgeable Canadians when and where it is deemed necessary.
4. Moral support of sympathetic Canadian citizens throughout the nation.

The activities of the Association include:

—*Visits to Native Communities* by indigenous workers, to identify problems and generally stimulate thinking about these problems and encourage the formulation of positive ideas about their resolution.

—*Regional Workshops* where native leaders discuss their problems, and aspirations with resource persons drawn from governments, industry, voluntary agencies, etc.

—*Conferences* (regional, provincial, national) where the findings and recommendations of the workshops are worked over by native leaders and resource persons (non-native) in the power structure who are able to influence policy formation.

—*Round Table Meetings* where the top native leaders meet with persons in the power structure to discuss specific problems coming out of the conferences and workshops mentioned above.

In brief, the Indian-Eskimo Association is a forum in which representatives of native peoples can meet as equals with other Canadians and together work out answers to the problems that must be solved. Its goal is to ensure that Indians, Metis and Eskimos have opportunities for progress and fulfillment equal to those of other Canadians. To function, community development needs the full co-operation of all agencies, public and voluntary, native and non-native, working in partnership.

Native Organizations

There has been considerable growth in native organizations in Canada on the national, provincial and regional levels.

Provincial

In *British Columbia* several Indian organizations have been in existence for some time and have moved to form a Federation. However, the Federation does not include the non-status Indians.

In *Alberta,* a Federation of the native organizations including both the status and non-status Indians was formed this year.

The Federation of *Saskatchewan* Indians (F.S.I.) was formed several years ago; this year received a grant from the Federal-Provincial ARDA agreement and is currently active in community development activity in cooperation with federal and provincial agencies. F.S.I. is an organization of status Indians. A Metis Association was established in 1965 but is seriously handicapped by lack of financial resources.

The *Manitoba* Native Brotherhood (for status Indians) formed a number of years ago is playing a significant role in the Indian-Metis Conference and the Manitoba Community Development program.[5]

The Union of *Ontario* Indians (for status Indians) was established in the 1920's. It was revived in 1964 and is steadily growing in strength. It is currently in the process of developing regional structure. There is no province-wide organization of the non-status Indians.

A Union of *Quebec* Indians is currently being organized.

There are no Indian organizations in the *Atlantic Provinces.*

There has been considerable growth of Indian, Metis and Eskimo organization on the *community and regional levels.* Eskimo community councils have been set up in a number of centres in the north. Indian-Metis Associations are taking shape in many points across the country. At Inuvik, N.W.T., an Indian-Eskimo Club was organized in 1966. It is anticipated that others will be formed where the need exists.

National

The National Indian Council was established in 1961. This body includes both status and non-status Indians. In broad terms its purpose

5. The Indian-Metis Conference is sponsored by the Community Welfare Planning Council of Winnipeg. The first conference was held in 1954, and there have been Annual Conferences since that time.

is to provide leadership in the interest of persons of native ancestry in Canada. It has conducted a number of conferences of significance and has in general been a helpful force on the national level. Unfortunately it has not had the full support of native people and it has been seriously handicapped by lack of funds.

The Canadian Indian Youth Council initiated in 1965, became an incorporated body in 1967. It operates in the interest of both status and non-status Indians. The Council appears to be getting good support across the country. It is believed that the C.I.Y.C. will contribute significantly in developing future Indian leaders so sorely needed.

The Indian organizations have an important role to play in providing motivation, leadership and support for the community development movement. Unfortunately all these organizations are severely handicapped by lack of funds.

Extension Services of Universities

Most Canadian universities through their various departments are doing research having significance for the community development in the country. The Cree project of McGill University is a notable example—(Programme in Anthropology of Development, Department of Sociology and Anthropology).

PART III

THE PLIGHT OF CANADIAN INDIANS AND ESKIMOS

Treaties made a hundred years or more ago assumed that the native inhabitants of this land would continue to follow their traditional way of life. Canada's 2,269 Reserves which were set aside to perpetuate and protect this way of life thus separated them from the main stream of economic and social progress. As an ethnic minority they were separated by language differences and vast stretches of country. With values rooted in primitive living, the Indians have not been understood or fully accepted in our larger Canadian community.

Isolated by the Reserve system, the concept of modern industry has passed them by. The white man's education, offered in token measures, has had little meaning since it did not help much on the trap line. Further our school text books degraded his image.

There has been little change in the cultural and social life of the Indian people over the years—particularly in the Northern regions; consequently they are ill-equipped to integrate with the other elements of the Canadian community.

Population

The number of registered Indians in Canada in 1966, is estimated at 215,000. This represents an increase over the last 15 years of 55%. The annual population increase among the Indians is about twice the annual rate of the Canadian population in general.

About 60% of Canada's Indians (about 43% of the general population) is under 21 years of age. Over 155,000 Indians live on the 2,269 Reserves in Canada. They comprise a total of almost 6 million acres. Another 20,000 can be found living on Crown Land and the remainder dispersed among the general population. In addition to Registered Indians, there are about 200,000 persons of Indian ancestry as one minority group in the general Canadian population. These persons usually live in settlements adjacent to towns and villages or in slum areas of larger urban centres.

Canada's Eskimo number is just under 13,000. Most Eskimo (about 8,000) reside in the Northwest Territories; the rest live above the tree-lines of the provinces.

Linguistic and Cultural Groupings

There are ten traditional linguistic groupings of Canadian Indians—Algonkian, Iroquoian, Siouian, Athabaskan, Kootenayan, Salishan, Wakashan, Tsimshian, Haida, and Tlingit. Each group is composed of a number of sub-groups speaking related languages or dialects which may or may not be mutually comprehensible.

These linguistic groupings are not necessarily reflected in common cultural affiliations, although in many cases cultural and linguistic areas do overlap. Altogether six major culture areas may be recognized among the Indian population of Canada. These areas are: the Algonkian, the Iroquoian, the Plains, the Plateau or Cordilla, the Pacific Coast and the Mackenzie River.

There is only one language spoken by the Eskimo of Canada but there are regional variations in the dialect. Due to the vast areas separating the Eskimo population, and to the relative isolation of the communities of the north, some dialects differ quite markedly from others but none is incomprehensible to those who speak another. Syllabic script is the most common means of transcribing the Eskimo language, although an orthography which makes use of the Roman alphabet is presently coming into use.

Five cultural groupings are recognized among the Eskimo. These are, from east to west, the Labrador Eskimo, the Central Eskimo, the Caribou Eskimo, the Copper Eskimo and the Mackenzie Eskimo.

Poverty

Over 40% of the Indian population is unemployed and living on relief. The situation does not appear to be improving. In 1964, 37.4 percent were receiving relief; in 1966 the figure was 40%.

About 47 percent of Indian families earn less than $1,000 a year. About three-quarters of all Indian families earn less than $2,000. The unemployment rate is about ten times the national average. Statistics about the income and employment of Canada's Eskimo population are not available.

Housing

About 57 percent of the Indian families live in houses of three rooms or less compared to the national average of 11 percent. Only 9 percent have indoor toilets. Only 44 percent have electricity (the national average is 92 percent). The standard of housing available to Indians has been seriously below the Canadian standard and the building program has been falling short of new family formations by about 20 percent.

Early in 1966, the Federal Government initiated a new housing program for Indian reserve communities. This program provides for about 12,000 new units in the next five years. New legislation has been enacted (1967) to provide assistance in building a home off the reserve near the place of

employment. It is too early to estimate the impact these new programs will make on the Indian housing program.

A new housing program was initiated for Eskimos in 1966.

Health

The depth of poverty among Indians and Eskimos has health implications. While there are no available statistics to show the full measure of the problem, it is estimated that they require or receive hospital care at twice the rate of other Canadians. Medical statistics show that the mortality rate of Indians is:

8 times the national rate for pre-school children;
3 times the national rate for school children;
2½ times the national rate for teenagers;
3½ times the national rate for adults.

Education

The number of Indians being educated in Canada has increased. High school enrolment has increased since 1948—from 611 to 4,761 in 1965; university enrolment from 9 to 88 in the same period.

Yet, despite these gains, about 24 percent of Canada's Indian population remains functionally illiterate, which is to say they are either completely illiterate or lack the elementary reading and writing skills required for even the most basic types of jobs. The children still in the educational system are often handicapped by the "cultural deprivation" characteristic of poor environments; no books or place to study undistracted, parents who may not place much value on education or if they do are unable to help their children with it.

In the Northwest Territories, a quarter of the school age Eskimo children are not enrolled in any educational institution (1966). In many cases Eskimo children do not attend school because they live in camps far from established schools or because of the nomadic life of their parents.

Delinquency

Any community which continues to suffer from cultural conflicts, bad housing, poor education and little recreation has trouble with anti-social attitudes. Naturally, the substandard conditions under which most of our Indian citizens live have produced a high rate of delinquency.

We cannot get a complete statistical breakdown of the extent of Indian delinquency in Canada since most provincial records do not show the ethnic origin of the offender. There is, nevertheless, substantial evidence that the incidence of conflict with the law is very high in relation to the rest of the population. For example, a survey in the Province of Manitoba (1963) showed that over half the female inmates of their reform institutions were of Indian ancestry. The situation of the male Indian was only slightly better. The Indian population of Manitoba is about 27,778

against the provincial total of nearly one million. The ratio in Saskatchewan is even worse, where about 80 percent of the inmates of their female reform institutions are Indian.[1]

The present sad plight of our native people is the result of years of neglect. Not only were they dispossessed of their land but as a people they have been deprived of the means of development and progress. Government policy has been to spend as little as possible on them. This deplorable neglect will remain a permanent blot on the pages of Canadian history.

Historical Perspective

The neglect of the native people did not arise from lack of knowledge of the situation. For instance the Earl of Elgin, Governor-General of Upper Canada in 1854 made the following plea for government action:

". . . the time seems to have arrived when the machinery, so elaborately devised with the object of protection may be modified in some details. If the civilizing process to which the Indians have been subject for so many years had been accompanied by success, they have surely by this time arrived at a sufficiently enlightened condition to be emancipated from the state of pupilage in which they have been maintained; if on the other hand, the process has been inadequate to achieve the desired end, it has been long enough in unsuccessful operation to warrant the adoption of some other method of procuring this result. The original intention never can have been to retain this people in a state of permanent minority, and always to regard them as unfit to assume the responsibilities which must, sooner or later, devolve upon every member of a civilized community.

The more intelligent and educated Indians, of which there are great number, are extremely anxious that the experiment should now be tried of allowing them the control of their own private funds, and express themselves ready and willing to assume the consequent liabilities. This desire seems most natural, and I trust that if it be complied with in the manner proposed, individual enterprise and industry will be developed to an extent which will justify so important an alteration in the administration of Indian affairs."

History has taught us that government programs are effective when there is strong citizen support for them. When the attitude of the citizens is indifferent as it has been with respect to the native people of Canada, government operation sinks to the level of expediency. This is a simple fact about the democratic process. This would suggest that there is an urgent need for the building up of Indian organizations which will press for the needed changes. Further, the Indian organizations need to be supported by Canadian citizens in general or the cries of a small minority will go unheeded.

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1. **Indians and the Law:** a report of study on this subject completed 1966-67 by the Canadian Correctional Association.

In 1962, Dr. George F. Davidson, then Deputy Minister of the Department of Citizenship and Immigration, which housed the Indian Affairs Branch at that time, observed that the concern for the needs of the Indians had been "tragically delayed" and he continued:

> *"It is not so very many decades since Canadian governments and the bulk of the Canadian people salved their consciences and assuaged their sense of guilt and responsibility . . . if indeed they had any feeling of guilt and responsibility . . . by supporting in meagre fashion the work of the churches, church schools and voluntary "do good" organizations in the field of Indian affairs. Government, as such, contented itself with the most limited discharge of its bare responsibility under treaties contracted with various Indian Bands; with the introduction of the rule of law through all parts of the country through the RCMP; and with a strictly limited range of administrative, health and other services, designed to spend as little public money as possible . . . enough perhaps to keep our Indian population from falling back too far, but not enough certainly to assure even the barest minimum of progress or recovery from the pathetic state in which they had been left, as a result of the white man's take-over of the country."*[2]

There is a growing public concern about our native citizens and there has been some improvement in the government programs. However, it should be clearly noted that at this point in time the lot of the native people is getting relatively worse not better. The government's move to establish community development services for Indians and Eskimos was a step in the right direction. Unfortunately the scheme was not clearly thought out and conflicted with the patterns of the past.

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2. Dr. G. F. Davidson: At Indian-Eskimo Association First Annual Conference, 1962.

PART IV

SOME WEAKNESSES IN THE OFFICIAL STRUCTURES FOR COMMUNITY DEVELOPMENT ACTIVITY

The initiation of community development by the provinces and the various federal agencies, while doing some good, has failed to make a significant improvement in the lot of native Canadian citizens. Probably the most significant accomplishment of community development workers has been bringing to public attention deficiencies in government planning for development of the impoverished communities. A large number of community development workers who entered the work with enthusiasm and high expectation have become frustrated and left the work. Others are holding on, hoping that adjustments will ultimately be made to remove the bottlenecks in the movement.

This part will attempt to identify some of the problem areas.

Band Councils—their present limitations

One of the main structural problems for community development in reserve communities is found in the deficiencies of band councils. As stated earlier these councils lack legal authority to assume the responsibility required on community development, as well as the administrative machinery and trained administrators to enable their functioning as normal communities. In this situation, the necessity to lean on the Indian Affairs Branch is unavoidable. In a similar way these deficiencies inhibit the approach of Indian communities to resources of other departments of government, both federal and provincial.

The Indian Affairs Branch system of grants initiated recently to assist band engagement and training of administrators is a significant step to meet this problem. However, this aspect of the program needs to be greatly extended and given appropriate priority in the community development movement.

Civil Servants as Agents of Social Change

The Community Development workers in the Indian Affairs Branch and in each of the provinces, *except Alberta,* are civil servants. The hope that a working partnership could be established between the Branch community development worker, the Indian Superintendent and bureaucracy in general is proving unrealistic. There are a number of factors which militate against the partnership.

(i) The Indian Superintendent, under the Indian Act and its regulations, is responsible and accountable for what happens on his reserve or reserves. Abortive efforts in economic development, waste of band funds, discontent among the people, all reflect upon his competence as an administrator.

(ii) The community development officer is less accountable administratively for his endeavours. He encourages the Indians to become aware of their real situation, to identify their problems and to do something about them—to break their bondage. The Indians are encouraged by the community development workers to pursue what they *really want,* which is often not available under the present system. The more active the community development worker is, the greater the frustration of the Indian Superintendent and the bureaucratic network, since the structure in which he functions is not geared to "grass roots" operation.

(iii) The community development worker as a civil servant also runs into difficulty with other elements of the so-called establishment. When the Indians are encouraged to evaluate their situation, they become dissatisfied with their health services, housing, schools, the function of their church mission, discrimination, etc. Those responsible in the establishment are prone to agree with the Indian Superintendent that the community development officer is a trouble maker. Why should a civil servant be allowed to get away with it? He does not for very long—he either leaves the service or falls in line with the system and functions as a project officer, which is acceptable to the system.

Relevance of the U.N. Community Development Experience

The provincial and federal authorities' faith and expectations in the community development process appears to have been based on accomplishments in under-developed countries abroad. The Canadian situation is not comparable. Abroad, government agencies in a number of countries are carrying out community development programs with notable success.

In view of this, community development for Indians and Eskimos in the Canadian setting needs to be approached in a different manner (specially designed structure and pattern of service is suggested later in the paper).

Community development endeavours abroad face a situation where the vast majority of the population is very poor. The removal of feudalism through land reform enables the initiation of grass roots community development activity, which ultimately gives rise to the development of structures and services relatively free from vested interests and strong continuing systems. In the Canadian scene, Indians are a poverty-stricken ethnic minority, constituting only a small fraction of the nation's population. (1%). They have a different culture and different skin color. The

dominant group is white, indifferent, affluent and deeply entrenched by a network of systems not easily changed or challenged.[1]

Difficulty of Responding to Indian Initiatives

Indian communities often find it difficult to get satisfaction to demands arising from initiatives stimulated by the community development worker. Where the community development services are in a provincial department, that department in many instances does not command the resources needed to enable the response. Theoretically the community development service hopes to be able to tape and use the resources of other departments of government but this breaks down for a number of reasons:

(a) Departments are jealous of their prerogatives and usually do not look with favour on another department carving out their work for them. Even when they do wish to co-operate it often turns out that there is no provision in the estimate or budget to enable them to respond. Further, in those rare cases where money is not the problem, there is likely to be a regulation which makes the extension of the service impossible. Most department regulations are geared to needs of communities and situations of established viability.

(b) Inter-departmental or inter-agency committees are usually developed to facilitate appropriate responses to requests for development funds or services. Experience has shown that this is an ineffective device. Co-operation on minor items is fine in the inter-departmental fraternity but the trouble begins when the community development services show real strength, at which time word gets around that "The community development people are building an empire using our resources . . . becoming heroes at our expense . . ."

(c) The lack of co-operation is found also on the Cabinet level where Ministers tend to hold on to as many areas of responsibilities as possible, and add to them. In this, they usually receive the support of their deputy ministers and departmental staff.

(d) There is the problem of whether the response should come from the Indian Affairs Branch and this leads to the question of whether one is dealing with Registered Indians exclusively. A situation which involves both status and non-status Indians opens up yet another set of problems. The wide variety of federal-provincial agreements covering various services and situations leads the community development worker into an impossible jungle.

It might be noted at this point, that the resources most needed for community development—land, water, hydro power, roads, public health, game, etc. are controlled by the provinces, which suggests that the provinces have a major role to play in community development applicable to

1. It should be noted that the ARDA program, which encompasses the poor of an entire region, including the native communities, shows a good deal of promise.

native communities. The situation is complicated by the fact that the Federal Government has the legal responsibility for matters relevant to "Indians and lands reserved for Indians." In this respect several observations should be made:

(1) Indian Affairs Branch assumes responsibility for only Registered Indians (which make up half the Indian population), and have no authority to program for non-status Indians.

(2) There are at least 100,000 persons in Canada who identify themselves as Indian or Metis. These persons' claim to Indian identity is based on their color, known inheritance, adherence to Indian culture and its values, etc. They are located for the most part on Crown lands, settlements near reserves or towns, or in city slums. (There is an uncounted number of Indian people, status and non-status, who have assimilated in the general population, who are not discussed in this paper).

(3) The needs of status and non-status Indians are fundamentally the same but despite this there are two sets of programs, which is most confusing to the agencies trying to help, and the public at large. Over the years the Indian Affairs Branch has tried to provide a comprehensive network of services to people of Indian status, embracing education, health, welfare, roads, and economic development. Within its structure the Branch has developed sections or divisions to carry on functions normally carried on by a full department. This prevails at the federal and regional levels, duplicating the work of the regular department at the two levels (federal and provincial).

(4) The general acceptance of the thesis that the federal authorities are solely responsible for Indian affairs has been challenged cogently in the Hawthorne-Tremblay study. The authors argue that the absence of provincial activity is more a matter of policy than a question of the constitution. If this position proves valid in law, the case for a major role for the provinces in providing necessary developmental and other services is not only strengthened, but seen in an entirely new light. The favourable implications of this to community development, as well as the caution it suggests in the continuous addition and build up of exclusively federal services, should be carefully investigated.

While it is true that present policy calls for the transfer of a significant number of Indian Affairs Branch functions to the provinces via a system of agreements, the fact is that there is very little being transferred. At the present pace and method it would take decades to effect a substantial transfer. The Hawthorne-Tremblay report states:

"The increased funds the provinces *will require as they assume growing responsibility for providing services to Indians* should be provided *as quickly as agreement can be reached within general federal-provincial fiscal*

arrangements rather than by an infinity of specific agreements dealing with particular functions."[2]

Regional Development Schemes

It has become clear that a large number of Indian communities simply lack the resources needed for growth and development. Community development activity that fails to relate to the resources of the region is not likely to be meaningful.

The development of the reserve community needs to be an integral part of regional development activity wherever such regional development schemes exist. In keeping with this, special attention should be given to A.R.D.A.'s comprehensive rural development plans. It would seem reasonable to suggest that every effort should be made to encourage full involvement of Indian communities in these programs.[3]

There are, however, regions in Canada where the economy is strong and Indian and Metis communities stand out as pockets of dire poverty. An example of this is found in northern Ontario, where there is substantial industrial growth in which the native citizens are not participating in a significant way. In view of the expanding economy the area would not qualify for a comprehensive rural development program. In this case and many other comparable cases in Canada, special developmental services will be needed to help the native communities to share in the growth and prosperity of the region.[3]

Several observations can be made on this matter:

(a) The Indian people over the years have received only token services, since they were separated from the benefits of the regular governments.

(b) The problems of Indian communities cannot be solved until such time as they receive equal treatment with other communities.

(c) It is completely impossible for the Indian Affairs Branch to extend services comparable to those available from the regular departmental sources via direct or side agreements. The Indians need direct access to all resources. They, and they alone, should make the decisions. Blanket fiscal agreements between the federal and provincial governments would break the present paternalistic intermediary role in every little transaction.

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2. Hawthorne-Tremblay—Survey of Contemporary Indians of Canada, Chapter II (1966).
3. **The Fund for Rural Economic Development (FRED)**
The Fund for Rural Economic Development was enacted by Parliament in May, 1966. This created a federal fund of $50 million (later increased by Parliament in 1967 to $300 million) for comprehensive development in areas that are severely handicapped. The concepts set out in this new legislation grew directly out of the ARDA experience, and in fact followed closely the provisions in the 1965-70 ARDA agreement for special rural area development. The new Act, however, provided an enlarged fund of money, a long-term basis for its expenditure and a definite framework for federal inter-departmental and inter-agency coordination of action.

(d) It is true that many Indians fear the intervention of the provinces in their affairs since they think it could result in losing their rights under treaty. While it is known that the transfer can be made without loss of rights, very little has been done or is being done to alleviate these fears.

(e) The provinces have traditionally shown little or no interest in their registered Indian citizens and are still reluctant to assume their share of responsibility. It has been too easy to escape responsibility on the grounds that Indians are wards of the Federal Government. This position of the provinces has been based on legal or constitutional considerations that have been challenged in the Hawthorne-Tremblay study referred to above.

(f) This problem will not be resolved until the conscience of the Canadian public is sufficiently aroused to engender the government responses needed.

Some immediate adjustment should be made to alleviate the factors causing these problems. The Branch appears to have competent staff at headquarters. Most of these persons are well qualified professional workers dedicated to the cause of the Indian, but despite this, things fail to function adequately. There appear to be two factors which hinder the Branch.

(1) There is a profound and pervading mistrust on the part of Indians of all government officials and Indian Affairs personnel in particular. Apparently this distrust is engendered in the very life ways of the Indian and has built up over the past 100 years. It might be noted that the Canadian Correctional Association in conducting its research on "Indians and the Law" found that in all regions of the country the officials of the Indian Affairs Branch lacked the trust of the Indian people.[4]

(2) The structure encourages strife, inter-departmental rivalry and the dynamics for self-perpetuation of entrenched jurisdiction. Careers of civil servants depend on extending their services and therefore their status: not giving them up. The concept of working oneself out of a job is ridiculous in terms of realities of career advancement. Very few civil servants can afford to weaken the agency they work in since promotions come via performance.

The image that the Indian Affairs Branch official has with the Indian people is a serious block in initiating self-help activities in the community development pattern. Over the years he has become the "hand out" man and despised by the great bulk of Indians for this Santa Claus function. It requires a very exceptional official to rise above these handicaps, but some do.

In view of these very serious handicaps it appears necessary to find a more suitable structure.

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4. Canadian Correctional Association report on Indians and the Law, draft report, 1967.

PART V

CRITERIA FOR THE DEVELOPMENT OF A STRUCTURE FOR COMMUNITY DEVELOPMENT TO SERVE NATIVE CANADIAN COMMUNITIES

The *principles* and guide posts set out in this part arise from observing attempts to conduct community development in Canada as well as first-hand observation of Community Development work in Puerto Rico, Jamaica, Mexico and Iran, and from review of work being done in other developing countries. While it is recognized that structures and programs cannot be transplanted intact from one country to another due to differing patterns of need and environment, nevertheless, it is contended that Canada can learn a good deal from foreign experience about how community development needs to be structured in order to function.[1]

PRINCIPLE NO. 1—Community Development Belongs to the People

This point must be clearly understood from the outset. The community development worker is only the catalyst. He, through techniques that are now quite well developed, stimulates the people to identify their problems or concerns and then serves as an adviser on what steps can be taken to find solutions. He does not have preconceived ideas about problems or priorities; if he does he must give them up. To work, the process needs to be definitely in tune with the aspirations of the people. The community development worker usually has a number of techniques to stimulate thought and community analyses, but the initiation of action must rest with the people. They need at all times to have the feeling that the movement is theirs.[2]

PRINCIPLE NO. 2—The Community Needs Ready Access to Resources

It should be recognized that Indian communities need special attention. They have not been able to qualify for development resources in the past. They do not know the "political ropes" and as stated earlier, the regular government services (except welfare) are in tune with the viable com-

1. The author had opportunity to visit about ten communities in Iran in 1965, where literacy programs were being conducted as a prelude to formal development activity.
2. The community development workers in Puerto Rico's Division of Community Education have developed special resources and techniques to stimulate thought leading to action. The same is true in Mexico through coordinating centres of Instituto Nacional Indigenista.

munities only. The poor have been, and continue to be, ineffective politically. Indians represent only 1% of the Canadian population. Without the support of other citizens their lot will not substantially improve. The poor in general and the native people in particular have listened to promises over the years from officials and politicians. They have come to feel that *trying* to better their lot is an exercise in futility. In view of this it is important that initiatives that are stimulated bring some tangible results. The resources should reach the community at the right time and in the right measure. Too much is as wrong as too little—too soon is as big a blunder as too late. In community development, synchronization and sequence are vital in overcoming apathy.

PRINCIPLE NO. 3—There Must be Complete and Effective Coordination of the Government Services in Regional Settings

The native communities, and for that matter under-developed communities in general, are not able to cope with the usual confusion of services that emanates from the various government departments. The structure for community development needs to be such that services are consolidated. Services frequently must be co-ordinated and supplied on a regional basis since the community develops within the region and in relation to regional resources. To meet this there are two approaches possbile.—

(i) Creation of a special regional agency which has all the resources within its command. The problem of this approach is that the communities will continue to lean on this agency and never find their way into the resources of the regular and official agencies of the country. Such an agency tends to perpetuate the isolation.

(ii) Alternatively, the creation of a structure which will serve a transitional function since it is hoped that ultimately the underdeveloped communities will move into the main stream of national life. It then follows that community development should lead them to the point where they can use all government departments and agencies as other communities do.

It might be noted that to this point in Canada co-ordination is being attempted via inter-departmental committees and federal-provincial committees. Experience has shown (as stated earlier) that these communities are nearly useless in ensuring effective co-ordination and joint effort.

A special agency, which serves the transitional function, has been functioning in Mexico for seventeen years. The agency was set up to lead Indian communities into full usage of the regular government agencies. This agency is known as Instituto Nacional Indigenista (National Indian Institute). It is a national institution responsible to the President of Mexico. It functions very much like a Canadian crown company. The Institute has a director (appointed by the president), who functions as head of a council

made up of government agency representatives which administer the work of the Institute. The Institute has established twelve co-ordinating centres at strategic regional centres. Each of these regional centres has within it resources to enable it to respond to the needs of the communities in the region served by the centre, including professional workers, equipment and budget. The centre owns its physical facilities (designed to its needs), equipment for road construction, etc. and it builds and operates its own schools which are geared directly to the needs defined by the people.[3]

The co-ordinating centre has within it divisions, which would be equivalent to that found at the state or federal level, covering agriculture, public works, education, health and welfare, etc. The centre in each case is under the directorship of a person with a driving interest in human growth and development and his staff of professional workers comes from the various government departments on a seconding arrangement, or hired direct by the centre. The persons selected come from a variety of disciplines, and as a working team, bring a multi-discipline approach to the program, with emphasis on human growth.

It is important to note that the centre is designed and staffed to ensure linkage with the regular government departments. Further all the professional workers are given special training in community development before they commence. Continuous in-service training schemes operate to insure adherence to community development principles and philosophy.

In addition to its professional staff, the regional co-ordinating centre employs what are called "promotores", who are Indians of the region and range in age from 16 to 20. These persons play an extremely important role in the work of the centre. They represent the centre. They all, of course, speak their own native language, as well as speak and read Spanish (usually at about grade VI level). After selection they are given an intensive training course, which includes basic and special instruction, as follows:

—upgrading in reading and writing skills (if needed)
—natural history
—how people learn
—history of the Indian people and place in society, etc.
—how a community functions, and relationship to the state and nation
—how people learn and attitudes are changed
—community development methods;
—after some field experience, specialized training is given in the specific area the person has chosen and it could be any one of agriculture, health, education, public works, etc.

The intermediary nature of the co-ordinating centre's work can be illustrated by how it handles education. The schools operated by the centre are

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3. I.N.I. will need about 30 more centres to fully cover the Indian communities. At present they have several more in the development stage.

taught by Indians. The students learn to read and write in their own language up to about the grade IV level. The elders of the village are often involved in teaching certain aspects of the course—Indian traditions, culture, etc. Spanish is introduced at about the Grade IV or V level and at this point the state or federal school takes over. The I.N.I schools are designed to serve a transitional function. The same pattern and techniques are used in transition covering the other areas of work.

It should also be noted that the centre rigidly avoids "hand outs." The people must contribute something. In the case of an individual he might be charged 1 peso for 30 small apple trees for planting, while the real cost would be 20 times what he paid. If the community is building a road, it must contribute a certain number of man days of work before the centre will put money into it. The "sweat equity" is always demanded and is accepted by the people when the project is purely their own.

The co-ordinating centres of Mexico are not basically very different in structure to our own Comprehensive Rural Development plan for North-east New Brunswick, under the federal-provincial rural development agreement. The New Brunswick pattern for comprehensive rural development may provide a prototype that could be applied to the needs of the Indian and Metis communities along with the other under-developed communities in the region. The scheme would have to take into account the cultural and value systems of the native people but this could be incorporated in the plans.[4]

PRINCIPLE No. 4—Employment of Pilot Undertakings to Initiate the Movement

Experience abroad has shown that it is advisable to avoid the development of a master plan to encompass all communities at the same time. There are a number of reasons why a comprehensive scheme does not pay.[5]

(a) It is too costly, which results in spreading out the money so that there are not sufficient funds to make the scheme function effectively in any given area. Further there are too many variables from region to region. There is need for experimentation to ensure economical use of the resources;

(b) There are never enough good leaders to cover the whole country. Pilot undertakings unearth new leaders who can be used elsewhere;

(c) News of achievement in a pilot undertaking travels quickly to other communities thus providing an entré which is usually difficult to attain.

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4. In the New Brunswick federal-provincial plan developed under ARDA, a Community Improvement Corporation is designed to act as the implementing agency under provincial direction, assisted by a federal liaison officer.
5. Dr. W. L. Langrod, United Nations Technical Adviser on Community Development serving in Mexico—Interviewed.

PRINCIPLE NO. 5—Community Development must begin within the culture and value system of the people and move forward from there

The United Nations' community development experience has shown that a too rapid introduction of "change" upsets the value system and has a negative effect on growth and progress of the people. The study notes four major types of reaction caused by a sudden change:[6]

(1) A certain number revert back to the old ways of behaviour but find no satisfaction due to newly acquired knowledge.

(2) Behaviour may become less mature, more childish and irresponsible.

(3) The build-up of tensions from frustrations caused in adjustments may express itself in acts of aggression (not necessarily against the causes of the tension).

(4) A certain percentage may withdraw physically or psychologically from the frustrating situation—become apathetic or seek escape in excessive drinking.

The important point seems to be that "change" should not be such that it destroys the people's concept of the meaning of life. Economic growth and physical prosperity are certainly important but it is not the whole expression of human inspiration.

How can community development work cope with the cultural factors? A few examples from abroad and at home will be offered here.

Example I (in the area of health)

This example draws on experience in remote Indian communities in Mexico and other Latin American countries where community development work is carried on. The process runs as follows:

—The village worker in the course of his work finds that the medicine man is concerned about epidemic outbreaks. The evil spirit has the upper hand. All his magic and medicine have failed.

—The village worker (himself one of the people) confides that the medicine man in community "X", down the valley has discovered how to kill the evil spirit. He found out that it resides in the water, and further he has discovered the magic to drive him out.

—The community development worker and the medicine man visit the medicine man in community "X". There it is discovered that the community built a dam and created a reservoir of water which was treated with special magic that drives out the evil spirit. This magic can be obtained from a government community development agency for a few pesos. The medicine man at Community "X" points out that it is not only necessary to rid the reservoir water of the

6. UNESCO Report "Cultural Patterns and Technical Change."

evil spirit but he must be prevented getting back into the water which means it must be piped to the people.

—The medicine man returns to his community reinforced by the new knowledge. Meetings are held with the council of the village where plans are laid. The village worker arranges, at the right time, meetings with the engineers and medical authorities and key officials needed in the community's fight against the evil spirit.

—In due course the plan of action is finalized. The community contributes an appropriate number of man days of work. The development agency supplies certain tools and usually most of the cement and the technical know how.

—In due course the village has pure water which reduces illness substantially. However, the struggle is not over. The medicine man is helped to discover that the evil spirit also inhabits the garbage —spreads his reach via lice, etc. Here again he discovers how to deal with him through the intermediary function of community development, resulting in garbage cleanup and delousing campaigns, where "DDT" is the new found magic.

—While all this is going on the children in the special schools (operated in their own language) learn that the evil spirit in the water and garbage is really a force of millions of bacteria. The medicine man in due course learns this also when he examines contaminated water through a microscope.

The same techniques are employed in dealing with diseases of plants and domestic animals, leading to the use of scientific methods in reducing food loss. In the whole process there is no head-on collision with the old ways.

Example No. II (in the area of education)

Probably the most notable success story is found in work with the Eskimos of Greenland, which has influenced community development work in many parts of the world. Here the education program was conducted in the Eskimo language and in tune with the Eskimo culture and way of life. The curriculum has always dealt directly with realities of the environment which gave it meaning. Now that more and more Eskimos are migrating to Denmark and other parts of the world the program of studies is being adjusted to give greater stress to learning of the Danish language and what goes on in the outside world.

Attention might also be directed to the research currently being conducted at the University of Saskatchewan related to education in the Indian and Northern Schools of the province. This research was initiated to discover how education services could be made more relevant to the needs of the Indian people. Professor Andre Renaud, O.M.I., who directs the experiment in speaking about Indian aspiration states that they—

'. . . feel the momentum of the past, are aware of the hardships of the

present and hope that the coming years will remove the latter while preserving the best of the former."[7]

The extremely low educational attainment of Indian children and youth in the present system is the basic reason for the experiment. Only a small percentage of Indian children complete elementary education and out of a population of 215,000 there are only 88 in university. The integrated system, where provincial schools are used, has resulted in only slight improvement.[8]

Research has shown that Indians have no deficiency in capacity to learn. The University of Saskatchewan experiment in curriculum design, was to make the learning process more attractive and meaningful to the Indian children by taking into account the cultural, sociological and historical factors. Teachers were given special training to ensure they understood their Indian students—the difference between the two cultures, and guidance on how to design the learning experience so that it relates to both. The knowledge and techniques gained in this experiment hopefully will be used in all schools where there are Indian children.

Another important feature of the experiment is that it gives the Indian students pride in their being Indian by focusing attention on strong points of Indian values and accomplishments.

The University of Alberta, Faculty of Education, Department of Educational Foundations in 1966 initiated an intercultural Education program to prepare teachers to function in intercultural situations. These courses have special relevance for teachers in Indian, Metis and Eskimo communities.[9]

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7. Renaud: Paper presented at the Ontario I.E.A. Conference, November, 1964 —"Education from Within, an experiment in curriculum development with children of Indian background in Saskatchewan."
8. R. A. Sim: Paper on Education of Indians in Ontario, prepared for Ontario Committee on Aims and Objectives of Education in Ontario schools. Published April, 1967.
9. The University of Alberta Intercultural Education courses are offered to any student or certified teacher enrolled in the B.Ed., diploma or M.Ed. program. The courses have not only relevance for work in native Canadian communities but are also useful to teachers who may choose to serve outside Canada where cultural differences present special problems in education.

PART VI

FINDINGS AND RECOMMENDATIONS

STRUCTURE FOR COMMUNITY DEVELOPMENT

Finding No. I—

That native communities, Indian, Metis, and Eskimo, are unable to use effectively the developmental services currently offered by the wide variety of provincial and federal agencies, due to a number of factors:

(i) Partial and unrelated services of agencies;

(ii) Lack of over-all understanding of the native people, their needs and the dynamics of the situation;

(iii) Inter-departmental and inter-governmental rivalry;

(iv) General lack of joint planning and co-operative action in response to initiatives of the native people.

Recommendation No. I

It is recommended that through efforts of an agency such as the Special Planning Secretariat of the Privy Council of Canada action be taken to establish a Native Canadian Development Institute to serve all native communities (Indian, Metis and Eskimo). The characteristics of the Institute would be as follows:

(a) It would serve as an intermediary device through which services of federal and provincial agencies would be made available (in a co-ordinated way) to the native communities in response to community initiatives stimulated by community development activity.

(b) The Institute would be set up as a crown corporation with its own national board of directors and budget, with due regard to federal-provincial division of function and responsibility. (ARDA could be an example).

(c) The Institute board should have appropriate representation from Indian, Metis and Eskimo peoples, (women as well as men) plus economists, agronomists, sociologists, businessmen, etc., and be headed by an administrator.

(d) The Institute program should be designed to ensure quick response to community initiatives, and over a period of time lead the community into use of the regular government agencies.

(e) The actual work of the Institute should be carried out wherever possible by provincially directed development corporations estab-

lished through federal-provincial agreements within the general scope and aims of the Native Canadian Development Institute. Where provinces agree to establish comprehensive development corporations or agencies, there should be appropriate liaison machinery to link federal and provincial interests in the resulting comprehensive development plans and programs (the ARDA example). In such cases, and in other situations where a province may not undertake to establish a comprehensive development corporation, there should be a further decentralization of the main work to co-ordination centres set up in regions where there are substantial numbers of native people. Each regional co-ordinating centre should be set up as follows:

Administration—It would have its own board of directors, which would be modelled on the national board with appropriate representation from the region and province (native people, sociologist, educator, economist, industrialist, etc.).

Resources—The board would have at its disposal in appropriate measure, the resources (on a seconding arrangement) of all the public agencies—agriculture, forestry, education, housing, manpower, etc. Each of these services would be represented by divisions or sections in the centre. The centre would have its own budget to obviate the usual red tape of going back through the departments before action can be taken in responding to the community initiative.

Staff—The regional centre should be headed by a competent administrator who would have such qualifications and personal attributes as:

—proven ability in administration where creativeness and flexibility have been a requirement;

—experience in working with the inter-related disciplines involved in this work;

—knowledge of and interest in the Native cultures and value systems;

—the personal qualities and understanding needed to enable a good working relationship with people.

Changing attitudes of the people will be one of the hardest tasks faced by the administrator and the staff as a whole. The main concern will be facilitating the growth of the people. Project development, although important, is secondary.

A support staff should include indigenous community development workers employed on contract basis since some of the more able people are now employed and, if possible, this should not be interrupted.

Each region would be staffed with *specialists* — agriculture, education, health, economics, etc.

There should be a *Selection and Training Staff*. The success of the centre's work will hinge largely on how well the staff is selected and trained. This needs to be given top priority. The director and every person on staff must be in tune with the community development process—understand it—believe in it and feel at home living and working in it.

(f) **Program Emphasis**

The Institute should be phased into existence in keeping with Principle No. 4 (pages 53-54). The province of Ontario might be encouraged to establish a centre in Northern Ontario to serve that region and test the scheme.

The centre should be set up to give immediate attention to community education. This would mean setting up libraries, showing of movies, use of visual aids, community discussions, etc. The resources of the National Film Board should be used in the creation of a full range of visual aids to support the work of the Institute, including 16 m/m movies, film strips, slides, etc. The community development work in Puerto Rico provides a good example of how community education functions are an inherent part of the development process.[1]

INDIAN AFFAIRS BRANCH

Finding No. II—

That the Indian Affairs Branch, for a variety of reasons, has proven to be an ineffective instrument for developing Indian communities.

(i) The Branch's attempt "to be all things" to the registered Indians is hindering Indians in gaining access to the resources of the provinces and other departments of the federal government.

(ii) Their special development schemes are inadequately planned and financed—they do not command the resources needed nor does it seem wise to build up a super agency duplicating the work of other federal departments.

(iii) The fact that there exists a separate pattern of services for one segment of the native population causes endless confusion to agencies trying to serve Canadians in general.

(iv) There is no special service for the non-status Indian despite the need.

(v) The Indian Affairs Branch has over the years incurred the distrust of the Indian people. Their present plight is blamed on the Branch along with abrogation of treaties, poverty and degradation of their

1. The Meaning of Community Development—a pamphlet by Fred Wale and Carmen Isales, published 1967 by the Department of Education, San Juan, Puerto Rico.

culture. Under these circumstances it is extremely difficult for the Branch to initiate development activity. It is fully recognized that the Branch has on its staff, at this time, many eminently, well-qualified professional workers but despite this the *old image remains* and thus good manpower and money is being wasted due to Indian skepticism.

Recommendation No. II

It is recommended that the Indian Affairs Branch be reorganized and constituted so that its main function will be that of a trustee in nature and its current *development functions* be assumed by the proposed Native Canadian Development Institute. Trustee functions would include matters related to Indian lands, treaty rights, etc. The reorganized branch's activities should also include:

(a) "A watch dog" function on legislation of the provinces and federal government to ensure there is no abrogation of Indian rights held under treaty or of his rights as a citizen of Canada. *Note*—there is a large field of work here that has been neglected. Two examples of many, one old and one recent,
The Migratory Birds Convention Act of 1917;[2]
The Canada Pension Act in 1966.
In both cases Indian rights were overlooked.

(b) Provision of advice and consultation, legal aid, etc., to Indian people to ensure that they know their rights and are helped in getting just treatment. *Note*—the need here has been set out in the study "Indians and the Law". Over 50% of inmates of reform institutions of the prairie provinces are Indian. There has been no significant I.A.B. role in the situation.[3]

(c) Investigation of acts of discrimination against the Indian people in society, in industry, etc. This would be a function similar to that carried by provincial human rights commission and the Branch could work closely with them.

(d) Undertake an expanded financial and educational program to assist band councils to establish a cadre of band administrators. Further provide, on a formula basis, financial support and counselling service to enable Indian local authorities to negotiate for services and facilities with other government departments and agencies.

(e) Such other activities necessary to ensure that Indian rights under treaty are honored and that they also enjoy their full rights as citizens of Canada.

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2. The Indian-Eskimo Brief on the Migratory Birds Convention Act, prepared in 1967.
3. Indians and the Law—research report, Canadian Correctional Association, 55 Parkdale Ave., Ottawa, Ontario.

FEDERAL-PROVINCIAL FISCAL AGREEMENTS

Finding No. III—

Very slow progress is being made in obtaining provincial government participation in programs and services for Indian communities within their boundaries. Negotiation on the present scheme of agreements on specialized areas of concern could go on for an indefinite period. The present score is three agreements in four years. (Welfare Services and Community Development in Ontario, and Community Development in Alberta).

There is a clear need for an all encompassing understanding that *all* provincial services will be extended to Indian communities under a blanket federal-provincial agreement. (Deviations or special agreements would be necessary only in the poorer provinces where the desired benefits would be negated by accepting the provincial standard).

Recommendation No. III

It is recommended that, with the establishment of the Native Canadian Development Institute, a federal-provincial agreement be reached on financing, to ensure that all provincial services are made available to Indian communities, to obviate the present proliferation of agreements on individual services.

RECOGNITION OF THE NATIVE CULTURE

Finding No. IV—

That the Indians, Metis and Eskimos need to gain a feeling of acceptance and belonging in the Canadian society at large. This fact must be clearly recognized before any program planning begins. The feeling of belonging comes when one is accepted as a member of the human family on a basis of equality with others making up the major cultural group.

The process of gaining acceptance is aided by:

—Helping the native person gain a fuller sense of his identity,

—Helping him to feel proud of his origin and traditions and a full sense of his contribution to society,

—Showing full respect for his language and culture, etc. in the general scheme of things,

—Engendering a feeling that to flourish all cultures must continue to grow and keep pace with realities.

Recommendation No. IV

It is recommended that:

(a) *Education Services* to the native people be appropriately modified to ensure recognition of the cultural factors inherent in the learning process. In keeping with this the following matters should be given specific attention:

(i) The knowledge and insights gained by the University of Saskatchewan in curriculum development for persons of native ancestry be applied in all schools where native children are taught.

(ii) A history of Indians and Eskimos be written (if possible by a person of native ancestry) telling the story of Indians and Eskimos from their point of view. This account would cover the achievements of the Indian people in general (Incas, Teotihuacans, Mayans, Aztecs) as well as the Canadian and American tribes. This text should be used as a resource in social studies for schools in general.

(iii) All school history and social study textbooks be revised to portray a more accurate and generous presentation of native contribution to the growth and prosperity of Canada.[4]

(b) *An Indian College,* a centre for popular education, be established. "This college could give form and meaning to the aspirations of the Indian people. It would provide the means of advancement into countless positions in industry and public service, which Indians could fill."[5]

The proposed college would provide:

(i) A symbol of a new day as the tomahawk and tepee are of the long past,

(ii) Opportunity for Indian people to attend a college where their own people would be in the majority (precedent found in religious colleges of various denominations—negro colleges in USA). The college could incorporate some of the qualities and characteristics of folk schools of Denmark which served a function helping Danish people emerge from feudalism.

(iii) An opportunity for Indians of high intelligence and integrity who are now uncomfortable in and often excluded from conventional institutions.

(c) Indian cultural development and cultural expression be fostered on an individual and community basis through a council enjoying government and citizen support, including finanical support.

(d) *A Chair in Indian Culture and Research* be established at major universities across Canada, each could relate to the particular region which it serves. The function would be:

—repository of rare documents, records and artifacts related to the region,

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4. (a) The Education of Indians in Ontario, by R. Alex Sim, 1967 Part III, Section 10.
   (b) Brief, submitted by I.E.A. to the Committee on Aims and Objectives of Education in the schools of Ontario.
5. R. Alex Sim, ibid

—provision of library and information service,

—serve students doing research (archeology, linguistic, ethnology, etc.)

(e) The Indian Hall of Fame, initiated by the Canadian National Exhibition and the Indian-Eskimo Association be continued and given further financial support.

(f) The I.E.A. series, "Canadian Indians and Eskimos of Today" publication be continued and substantially expanded.[6]

LINK WITH RESEARCH AND DEVELOPMENT RELATED TO INDIAN COMMUNITY DEVELOPMENT ABROAD

Finding No. V—

That the development of Indian Communities has been a concern of all countries of North and South America and that all these countries, except Canada, have joined the Inter-American Indian Institute. The Institute can provide a vehicle for the valuable sharing of experience among the nations working with indigenous peoples.

Canada's approach to community development has not drawn significantly on the experience in the other countries, which has resulted in needless waste of money and effort on a trial and error approach.

Recommendation No. V

It is recommended that Canada apply for membership in the Inter-American Indian Institute and that this be one of the prime considerations of the proposed Native Canadian Development Institute.

Recommendation No. VI

It is recommended that exchange visits between policy makers and program developers be arranged with other countries to ensure that full advantage is drawn from experiences abroad.

TRAINING SERVICE IN SUPPORT OF THE COMMUNITY DEVELOPMENT MOVEMENT

Finding No. VI—

Increasing use is being made of the community development method by both government and voluntary agencies. While there are a number of short courses in community development being offered by universities from time to time at various locations, these courses often have a bias or emphasis (co-operative movement, welfare, economic, etc.) which limits their usefulness to the movement in general.

6. I.E.A. publishes a series of bulletins which amount to biographical accounts of Indians and Eskimos who have made or are currently making a significant contribution to Canadian life. Five bulletins have been produced to date. The project is hindered by lack of finances.

There is need for a Community Development Training Service that would be concerned strictly with the community development process to serve government agencies (federal and provincial) and the voluntary agencies. A training service of this nature would help to ensure a unified approach on the part of all agencies, public and voluntary, working with developing communities.

Recommendation No. VII

It is recommended that the Federal Government, after consultation with the provinces and universities, take the lead in ensuring that an adequate training program is established in one or more of our universities to serve public and voluntary agencies working in the field of community development. The course content would need to be designed to recognize the relevant contributions that can be made by the various disciplines.

APPENDIX "A"

INDIAN-ESKIMO ASSOCIATION OF CANADA
277 VICTORIA STREET, TORONTO, ONTARIO

TO: Mr. Peter Oliphant
President of I.E.A.

FROM: Mr. E. R. McEwen
Executive Director

The Community Development Program in Indian Communities of Canada

1. This memorandum suggests that I.E.A. sponsor a national meeting to assess the current status of the Community Development program in Indian Communities. It is now well known that Community Development officers and their support staff are experiencing great difficulty in the fulfillment of their role.
2. Problems and frustrations are experienced by both the Federal and Provincial Community Development officers.
3. On my recent trip through the western provinces many of the Community Development officers (federal and provincial) suggested that a national meeting be held at the earliest possible date to explore what might be done to remove the barriers which are currently blocking progress of the Community Development movement.
4. Most of the Community Development officers appear to believe that the program can be salvaged with prompt remedial action. Concern was expressed about the fact that a number of the more able officers have left the field and others are planning to leave. It was contended that the departure of the more able personnel would remove hope of reviving the program.
5. It was suggested that I.E.A., being a citizens' organization, (fulfilling a planning and co-ordinating role) could sponsor without delay a meeting where federal and provincial Community Development persons could meet. It was suggested that it would take too long to arrange the meeting through formal government channels. Further, I.E.A. can provide the needed neutral ground.
6. There appears to be three basic assumptions underlying the proposed meeting under sponsorship of I.E.A.
   (i) A belief that the community development process is valid. With appropriate structure, sponsorship and support it is an effective

means of revitalization of communities through stimulation of local initiatives leading to community growth, socially, culturally, politically and economically.

(ii) The present Community Development programs (federal and provincial) are destined to failure unless the problems and bottle-necks are removed.

(iii) The I.E.A., as a citizens' organization, involving both Indians and non-Indians is an appropriate body to sponsor a meeting to identify the problems and map out a program of action to alleviate the present situation.

7. Those consulted suggested that the meeting be relatively small and involve only key provincial and federal persons concerned with Community Development. Further, the discussion be closed to the news media. Participants should be carefully selected to ensure effective dealing with the problem. Mr. Robert Battle, Assistant Deputy Minister of IAB, and the provincial directors should be consulted on who should attend. It would appear, however, that the participants might be selected along the following line:

(a) Four or five Indians of recognized stature
—two Indian Community Development officers, plus two or three chiefs from reserves who have had some experience with Community Development activity and known to have positive and constructive views.

(b) About ten Community Development officers with experience in the field. Five from provincial programs, five from IAB programs.

(c) The Directors of Community Development in the four active provinces: Mr. Freeman Compton—Manitoba
Mr. Ferdy Ewald—Saskatchewan
Mr. Jim Whitford—Alberta
Mr. Sid Asbury—Ontario

(d) Appropriate representation from IAB headquarters and the regional offices. It is considered essential that Mr. Robert Battle, Assistant Deputy Minister, IAB, and Mr. A. W. Fraser, Chief of Social Programs Division (IAB) be present.

8. One of the most encouraging factors in the situation is the absence of pinning the blame for the dilemma on individuals and authorities higher up. There appears to be a mature appreciation of inherent deficiencies in the structures. In view of this it is felt that the discussions at the proposed meeting would be objective and constructive.

9. It is suggested that the meeting should be of at least two days duration. The agenda could be jointly planned with I.E.A. consulting with key officials in IAB and the provincial Community Development directors.

August, 1966.

APPENDIX "B"

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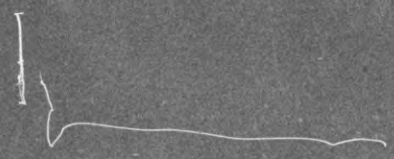

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